

The REVOLUTION:
OR,
The REDEMPTION of God's People.

A
SERMON

Preach'd at the
Lord's-Day's Evening Lecture

IN
The OLD *FEWRY*,

November the 4th, 1711.

Being the BIRTH-DAY

OF
The Late KING WILLIAM
OF

Glorious Memory.

*Published at the Request of the Gentlemen who
Encourage the Lecture.*

By SAMUEL ROSEWELL, M. A.
Minister of the Gospel.

L O N D O N,
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THE REVOLUTION:

O. A.

THE REDEMPTION OF OUR PEOPLE

A

SERMON

Preached at the

Lord's Day's Evening Lecture

at

THE OLD TOWER

At the City of London

Being the 11th of May 1711

OR

THE LATE KING WILLIAM

OF

Glorious Memory

By the Rev. Mr. John Tillotson

BY MANUEL ROBERTSON

Minister of the Gospel

at the City of London

Printed by A. MILLAR at the Sign of the Sun in Pall-mall

To the Right Worshipful

Sir Thomas Abney, K^t.

Alderman of the City of
LONDON, &c.

SIR,

I SHOULD not inscribe to You so small a Performance, did not I know, that the Subject of the ensuing Discourse, which is every way Great, will be agreeable to You. You have a Grateful Remembrance of those signal Deliverances that are therein Commemorated: and a True Sense how much the Nation is indebted to GOD, and his Blessed Instrument King WILLIAM for our happy REVOLUTION.

IN his Reign You pass'd thro' some of the highest Offices in the City of LONDON, as You still continue to

The Dedication.

fill up Others, with an Uncommon Reputation; which EveryBody is ready to Witness,

BUT the only Design of this Dedication is to make the more publick Acknowledgment of the grateful Sense I have of all your Kindnesses to me, and that I am by many Obligations,

S I R,

Your Very Humble

A N D

Most Obedient Servant,

LONDON,
Nov. 10, 1711.

SAMUEL ROSEWELL

The Revolution, &c.

PSALM CXI. ix, *former Clause,*

He sent Redemption unto his People.

THE great Importance of this Psalm is Praise : wherein the Psalmist, by his own Example, excites and instructs others to extol and magnifie God. *Hallelujah*, with which it begins in our Translation, ought to be placed as the *Title* ; as appears not only from the General Design of the Psalm, but from the Particular Manner in which it is composed, each Sentence beginning with a several Letter of the Hebrew Alphabet in Order : and therefore it cannot begin with *Hallelujah*.

AFTER the Psalmist had propos'd himself as an Example in this Blessed Work, he proceeds to furnish the People of God with abundant Matter for Praise, from a Consideration of those Great and Excellent Works of God, in which he has so fully and so brightly display'd the Glorious Perfections of his Nature : and to engage the Israelites to the more chearful Discharge of so proper and so becoming a Duty, he takes particular Notice of the Great and Wonderful Operations of God on the Behalf of *their Fathers*. * *He hath* * Ver. 6. *shewed HIS PEOPLE the Power of his Works, i. e.*
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He has in a special manner render'd his mighty Power conspicuous in the Glorious Things He has accomplished for *their* sakes: and more particularly in their Deliverance from the *Egyptian Bondage*; in which God did so eminently exert his Wisdom, Power and Goodness; and express so gracious and condescending a Concern for *their Fathers*, that a Reflection on it was proper to elevate and enlarge their Hearts in the Praises of God.

HE sent Redemption unto his PEOPLE, i. e. his People Israel, towards whom He bore a very tender and distinguishing Regard, having chosen them unto Himself from amongst the Nations of the Earth; for whose Deliverance He did therefore very frequently and wonderfully appear. He sent unto them REDEMPTION, which in the primary and proper Notion of the Word has a reference to Captivity; but it is often used to signify a Deliverance from any kind of Sufferings or Dangers. Many particular Deliverances did He vouchsafe to that provoking Generation, who by their Iniquities brought themselves into repeated Dangers: for it was their Custom to sin themselves into Danger again, as often as God did save them. When they had tasted the Sweetness of God's Salvation, and profess to sing his Praises, it was usually time to forget His merciful Works, and to return to their own evil Ways: that many times did He deliver them, but they provoked Him with their Counsel, and were brought low for their Iniquity: when again, He regarded their Affliction when He heard their Cry, and sent Redemption unto them.

Psal. 106.
43, 44.

BUT the Words are generally thought to have a particular Reference to their Deliverance

The Redemption of God's People.

out of Egypt : then He sent Redemption unto them, a Glorious Redemption, which was a more eminent Type and Pledge of that Eternal Redemption by Jesus Christ that we have this * Day commemorated at his Table. Of this their Redemption we have an Account from God Himself by way of Promise, † I will bring you out from under the Burthens of the Egyptians, and I will rid you out of their Bondage, and I will redeem you with a stretched-out Arm, and with great Judgments, and I'll take you to me for a People, and I will be to you a God, and ye shall know that I am the Lord your God, which bringeth you out from under the Burdens of the Egyptians. Upon this Account we find them call'd the People which God had redeemed: and they are often put in Mind how the Lord brought them out with a mighty Hand, from the Hand of Pharaoh King of Egypt; and are call'd God's Inheritance, which he redeem'd through his Greatness.

* Sacrament-day.

† Exod. 6. 6.

NOW this being the Redemption design'd in the Text, it will be proper to take a little more particular Notice of it; it being, perhaps, the most stupendous and illustrious Work of any of that Nature, recorded either in sacred or in other History: By means of which we may be led into a Review of that Other Glorious Redemption which God sent unto his People in these Lands, which in so many Instances runs Parallel with that which He wrought for Israel; and was so very merciful and so astonishing an Operation of God, wherein He discover'd such a Gracious Concern for this People, and so manifestly display'd his Divine Perfections for our Deliverance, as call for our highest Gratitude, and oblige us never to forget it: but in a special man-

manner, with grateful Minds, should we commemorate what God then wrought, at the more proper Seasons for it ; such as on *this Day*, whereon this *mighty Affair* was not only *transacting*, but on which the *Blessed Instrument* of this *Redemption* was *born* into the World, that like another *Moses* he might gloriously subserve some of the greatest Designs of Providence in it. And it is the more requisite we should sometimes turn our Thoughts to this Subject, (and if at any time, when more seasonable than at this ?) because there seems to be in some, in many, in very many, so strong an Inclination to involve the Nation in the Guilt of vile Ingratitude, and of affronting God ; not so much by burying in Oblivion so wonderful an Instance of his Wisdom and Power, his Goodness and Care, as by representing both that, and the Blessed Agent in it, as contemptible ; nay odious and abominable.

AND when we shall have taken a short Review of both these *Redemptions*, that of *Israel*, and that of *England* and the Nations united with her, a fair Occasion will offer for entertaining our selves with some Reflections upon that *Redemption* which infinitely surpasses these, as great as they are ; and of which the Greatest of these is but a Type and Pledge ; the *Redemption* of the *World* by *Jesus Christ*, an infinitely greater than *Moses*, than *Solomon*, and than every Deliverer, how great soever.

BUT I shall begin with taking some Notice of that *Redemption* that is more immediately design'd in the Text, the Deliverance of the *Israelites* out of *Egypt* ; and here we may select some remarkable Strictures out of the Sacred History in such Order as may serve to direct

our Thoughts into some proper Method, when we reflect after on the other Redemptions.

THE Greatness of this *Redemption* will appear, if you consider a little the *Enemies* and *Evils* from which, the *Chief Instrument* by whom, and the *Manner* in which they were *Redeemed*.

THEIR *Enemies* were *Pharaoh* and his *Egyptians*. The Cruel Tyrant had got Dominion over them. His Will was to be their Law; and either obey him they must, or else severely suffer for their Disobedience, though his Commands were without Reason, and barbarously cruel. And as all the servile Dependants and Minions of a Tyrant are wont to lay aside all Degrees of Tenderneſs and Pity, that they may become the Executioners of his furious Will, and be zealously active in revenging him on all the Objects of his Indignation and Rage; so the *Egyptians* with whom they dwelt were taught to hate them with a cruel Hatred. The Task-Masters, who were set over them, seem pleas'd with the Commands they receiv'd from the incens'd Tyrant, to be more severe and barbarous towards them.

SUCH were their *Enemies*. As for the *Evils* under which they did suffer, they were some of the greatest that human Nature is capable of, viz. the Loss of their *Civil* and their *Religious* Rights and Liberties. They were made Slaves to the Lusts of their Enemies; and not allow'd to serve their God, as He did command them.

SUCH was the *Slavery* to which they were condemn'd, that you find *Egypt* is frequently call'd a *House of Bondage*, and of *Bond-men*, &c. We * read that the *Egyptians* set over them *Task-Masters* * Exod. i. to afflict them with their Burdens: they kept them poor by charging them with heavy Taxes, which

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* Exod. i.
13, 14.

some think was included in the Burdens with which they afflicted them. Their Task-Masters were not only to *burden* them, but as much as might be to *afflict* them with their Burdens, and invent how they might render them more grievous. They not only *made them serve*, but (as we read) * *they made them serve with rigour, and they made their Lives bitter with hard Bondage in Mortar and in Brick, and in all manner of Service in the Field : all their Service, wherein they made them serve, was with rigour : with a Design, no doubt, to break their Spirits, and sink them at length into the disingenuous and servile Compliance and Temper of Slaves ; and to ruin their Health, and shorten their Days, and thereby diminish their Numbers. They were made to sigh and cry to God by reason of their Bondage ; and yet their Enemies proceed to greater Severities, requiring Brick, and the usual Tale of Brick, without providing them Straw. And because a Tyrant has always a Thirst after Blood, he commanded their Male-Children to be destroy'd as soon as they were born, as a Sacrifice to his cruel Revenge.*

† Joshua
24. 14.

THUS were they depriv'd of their Civil Liberties ; and as for their *Religious* ones, they were not permitted to go forth and serve the Lord their God, and sacrifice unto Him in the manner He had commanded them. No doubt their Enemies design'd and endeavour'd by their cruel Oppressions to force them to quit the *True Religion*, and join with them in their *Idolatrous Worship* : and it looks as if their heavy Bondage had tempted many of them to do so ; for we are told, that they † *served other Gods in Egypt* ; and we find in *Ezekiel* 20. 8. that God had threat-

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ned to destroy them for it, even while they were there.

THIS now was their Case, these the *Enemies*, and these the *Evils* from which they were Redeemed.

THE *Instrument* by whom God sent this Redemption was *Moses*, who being apprehensive of his own Unfitness for the Management of so great and important an Affair, did at first desire to be excus'd, and was earnest with God that He would send some other Person whom he knew to be fitter for such Employment than himself: but God, who had design'd him for the Work, qualifies and spirits him for it; and render'd him at last a Terror to all the *Egyptian-Enemies* of his People, who were forc'd to submit unto him: for tho' he came not with a mighty Host, nor with Weapons of War, yet having Authority from God, he was more than a Match for so great and formidable an Enemy; tho' at first indeed he found the Difficulties so great, and met with such Discouragements in the Work, as made him think of a Retreat, and expostulate with God why he was sent*.

* Exod. 5, fin.

AS for the *Manner* in which God redeem'd them, it was very extraordinary: so as that all his Glorious Perfections were display'd on that Account. He discover'd his *Almighty Power* and *Absolute Sovereignty* over Universal Nature, in the various Miracles he wrought, and the Commissions he gave to the meanest Creatures, such as Frogs, and Lice, and Locust, &c. so as to make them accomplish his Will. His *Wisdom* appear'd in the Measures he pursu'd, and his making them effect the End he had in his Eye, viz. the Redemption of *Israel*. His *Faithfulness*

to his Promises, and his *Goodness* to his People, together with his *Justice* towards their Enemies, were evidently seen in his persisting to inflict such repeated Judgments, till his Promise to *Israel* was fulfill'd in their Deliverance; When *Pharaoh* call'd for *Moses* and *Aaron*, and bid them rise up, and get forth from amongst his People, they and the Children of *Israel*; and go and serve the Lord as they had said, and take their Flocks and their Herds, &c. And accordingly at the end of the 430 Years, (reckoning from the Promise made to *Abraham*) even that self same Day, it came to pass that all the Hosts of the Lord went out from the Land of *Egypt*; and when the *Egyptians* pursued them afterwards, they were marvelously saved at the *Red-Sea*.

THUS He sent Redemption unto his People: the Remembrance of which they were oblig'd to perpetuate throughout all Generations: so the sacred Pen-man observes, *It is a Night to be much observed unto the Lord for bringing them out from the Land of Egypt, this is that Night of the Lord to be observed of all the Children of Israel in their Generations*: from whence we may reasonably conclude, that seeing OUR REDEMPTION (which is but another Word for the REVOLUTION) does in so many considerable Instances run parallel with theirs, it must be a decent thing, and our Duty, gratefully to commemorate it whereupon I shall now proceed to take a Review of it. And here it will be proper to consider the Evils we were Redeemed from, the Happy Instrument by whom, and the Manner in which God did send us this Redemption.

THE Evils, the Comprehensive Evils, from which we were redeem'd, were **POPERY** and **SLAVERY**, two things that are enough to make

a Nation or People as miserable as it is possible they should be. It is notorious that these were breaking in upon us like a mighty Deluge : and that it was the great Concern and Business of that Day to fix and establish them so, that neither we, nor Posterity after us, might be able to get free from these intolerable Yokes.

WE were either to receive a *Religion*, not only contrary to Scripture and Reason, but to common Sense, upon the bare and idle Pretences of the Antiquity of its Doctrines, and the Infallibility of its Proposers ; or else to suffer continual Vexations and Torments, a bloody *Inquisition*, and a *fiery Trial* : for if we would not prove false to our God, and embrace it, we might know by abundant Experience, that nothing remain'd but to think of wandring abroad into some strange Land, (if we could find an Opportunity or Means to do that) or to die at *Tyburn*, or rather in *Smithfield*. A sad and dismal Case indeed ! that we must either suffer in some such manner, or receive a Religion that will not bear an Examination ; and which therefore its Votaries are not allow'd to enquire into. To pretend to examine into the Grounds and Reasons of it, and to venture to look into what may be offer'd against it, would be condemn'd as a bold Advance towards damnable Heresy. A certain Sign that this Religion is mere Pretence, and false : for that which is true, and what it pretends to be, will abide the strictest Search : the Religion of *Christ* and his Apostles will do so, and therefore we are commanded to *prove* it ; and those who were a more noble and generous-spirited Christians [the *Bereans*] are highly commended *for searching the Scriptures daily, whether*

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the things the Apostles themselves taught were so.

BUT we must suppose there can be no need of Examination, or any thing more than *Implicit Faith*, when we are told that infallible *Oral Tradition* is always at hand in its Vindication : Tradition deliver'd down from Christ himself, and from the Apostles, and carefully preserv'd through all Ages of the Church : by *this* they assert, that the Scriptures themselves must be interpreted, and that the several Points of their Religion are fully established, tho' they cannot produce any Arguments to support the Pretence : but if we'll submit to the Authority of the *Council of Trent*, these Oral Traditions must be receiv'd and reverenc'd with equal pious Affection as the Written Word of God, for she has decreed them to be of equal Authority.

BUT there are some things still worse in that Religion which was to be impos'd upon us.

A RELIGION that would discharge its Professors from some of those *moral Duties* to which not only the *Commands of Scripture*, but our *natural Light* does always oblige us ; such as Fidelity, Mercy and Truth : for it teaches them, that *no Faith is to be kept with Hereticks* ; and that its Interest is to be propagated by any Methods, how base or cruel soever : by Equivocations, mental Reservations, and even Lies and Perjuries ; by Fire and Sword, and any Instruments of Torment. Their Bishops are made to swear at their Consecrations, that they will persecute Hereticks to the uttermost of their Power, and Decrees of General Councils have been made for the Extirpating of them, and very large Promises of *spiritual Advantages*, as well as Temporal

ral ones, to all such as do so: While Christ and his Apostles were wont to attempt the Conversion of Men by human and rational Methods. They proposed strong and proper Arguments for the enlightning their Minds, and convincing their Judgments, and urge their Compliance from a Consideration of the Authority of God, and the Rewards and Punishments which he has prepar'd in the Life to come, &c. Such sort of Arguments are fit to make Men *Christians*: while Gibbets and Axes, and Stakes and Inquisitions, are proper enough to awe them into *Hypocrisy*, but can never bring Light to their Understandings, or rectify the Mistakes of their Judgments, much less make them *assent* to that which they know to be false.

BUT these are the only Methods which can support the Cause of Popery, that will not admit of rational Arguments in its Defence: for it is impossible to *reason* a Man into that which is contrary to the Sense and Reason of all Men: Such is that in particular, which is one of their main Articles, *viz.* the Doctrine of *Transubstantiation*, in order to the believing of which, it is necessary a Man should first renounce his Senses, and insist, against his Sight, his Taste, and his Feeling, that they misinform him, when they will have Bread to be Bread, and not the real Body of Christ.

IT is a Religion admirably calculated for the present World, and for the secular Advantages of the great Deceivers; as appears sufficiently from the Doctrines of *Purgatory*, of *Masses*, of *Indulgences*, of *Auricular Confession*, of *Attrition* and *Absolution*, and the Necessity of the good *Intentions of the Priest* to render the Sacraments efficacious

cacious and saving : with a great many things of that Nature.

IT's clogg'd and incumber'd with innumerable Superstitions and Fopperies, for which there can be no ground in Scripture or Reason, for they appear ridiculous to Common Sense : and serve only to make Religion look like a piece of formal Pageantry, and to divert Mens Minds from what is serious and solemn.

IT would oblige you to believe (as if it were in the Power of Men to do so) things for which there is no Proof, yea against which there are very presumptive Arguments, and sometimes the fullest Evidence : As that the *Church of Rome* is the Mother of all Churches, tho' it appears that the *Church of Jerusalem* was not her Daughter, for this very good Reason, because she was born before her ; and then, that the *Bishop of Rome*, as Successor of *St. Peter* there, has a Supremacy by the Appointment of Christ, over all the Christians and Churches in the World ; tho' that Appointment is no where to be found ; and we may reasonably conclude that he's an Usurper who cannot produce his Commission, while he assumes so great and important an Office : and yet we are told that those who will not be subject to him can never be saved ; as tho' Subjection to Christ, as Head of the Church, would not suffice. You are to believe, that this Church is *Infallible* ; tho' her furious Contentions about that very Point so fully discover the contrary : as well as the plain Contradictions of some Councils and Popes, to the positive Determinations of Others. But,

FURTHER, It is a Religion that enjoins and commands what God in his Word does plainly
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forbid, as *the Worship of Images* expressly forbidden in the *Second Commandment*: for which reason they have the *Conscience* and *Confidence* (as an excellent Person has express'd it) to steal away the *Second Commandment* in the face of the *Eighth*. And then the *Invoking* and *Worshipping* of the *Virgin Mary*, of *Angels*, and departed *Saints*, in spite of those Words, that we should *worship the Lord our God, and serve him only*. And the performing the *Service of God* and *Publick Prayers* in an *unknown Tongue*, directly contrary to the *Doctrine of St. Paul*, and the very *Nature and End of Religious Worship*: as tho' it were not convenient that Men should understand what they do in Religion, but that the *Prayers of a Christian* ought to be like the *Prate of a Parrot*, and the *Service* the better because an *unreasonable One*. And then they forbid the *People* to read the *Scriptures*, which if they did dare to do, they would find from thence the *Absurdity* and *Unreasonableness* of such a *Prohibition*; for there they would learn, that it is expected of them that they should *hear Moses and the Prophets*, and *search the Scriptures*; that the *Word of God* should dwell richly in them, and that *whatsoever things were written, were written for their Learning*, that they through *Patience and Comfort of the Scriptures* might have *Hope*. But they are willing to be even with the *Scripture*, because it does oppose them in so many things.

NOTHING is plainer in those sacred Writings, than that the *Sacrifice of Christ* was never to be repeated; for there we are assur'd, that he needs not daily to offer up *Sacrifices*—— for this He did *Once when he offer'd up himself*; and that as it is appointed for all Men once to die, so

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Christ.

Christ was Once offered to bear the Sins of many ; and that by One Offering he hath perfected for ever them that are sanctified : and yet as often as they celebrate the Mass, they pretend a Repetition of Christ's propitiatory Sacrifice.

BUT when shall I have done, if I attempt to recapitulate all the Absurdities and Fooleries of Popery ? which we must either have receiv'd, or suffer'd the barbarous Insults of *Papists* and *Inquisitors*, and the most frightful Deaths.

THE Other Evil from which we were Redeem'd, was SLAVERY. We were just brought to that pass, that our Lives, Estates, and Liberties were all to lie at the Mercy of boundless and despotick Power : so as that we could have no longer Safety, than while the mutable Will of one Man (mutable as the Wind) should continue to be Good-will towards us ; which could be no longer expected, than while there should be an entire Compliance in all things. We were just indeed beginning to be perfect Slaves, when the Religion and Reason of some did rouse them, agreeably to their Principles ; and Nature in others rebell'd against their Principles, to shake off their Fetters, and look after their Liberties.

AND will any one pretend to doubt that these Evils were breaking in upon us ? Let such but consult our most authentick Records* : let them

* Vide 1. *The Memorial of the Church presented to the Prince and Princess of Orange.*

2. *The Archbishop's and Other Bishop's Advice to K. James.*

3. *The Prince of Orange's Declaration, consisting of 26 Articles, October 10. N. S.*

4. *The Declaration of the Lords Spiritual and Temporal assembled at Guild-hall, Dec. 11.*

5. *The Addresses of the Lieutenantcy, and of the Lord-Mayor, &c. of London to the Prince of Orange.*

6. *The Declaration of the Two Houses of Convention, Feb 13.*

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but, hearken to the Language of the Nation, and the *Declarations* of the Prince of Orange, (and sure both together may be believ'd) and they'll find them declaring against a *Dispensing Power* that had been assum'd: against the *Advancement of Papists* to Civil, Ecclesiastical and Military Employments, yea to the Privy-Council it self: against an *illegal Commission* for Ecclesiastical Affairs, (in which there was one who had made publick Profession of the *Popish Religion*) and by which not only the Bishop of *London* was suspended, but the President and Fellows of *Magdalen-College* were arbitrarily turn'd out of their Freeholds, contrary to that express Provision in *Magna Charta*, *That no Man shall lose Life or Goods, but by the Law of the Land.* They further declare against an *open Allowance of Popish Monasteries*, and *Colleges of Jesuits*; and complain, that all such were turn'd out of Publick Employments, who would not concur in the arbitrary Proceedings of the Court; and that the *Privileges* of most Corporations were invaded, their *Charters* seiz'd, and *Popish Magistrates* appointed in some of them: that the Courts of Judicature were subjected to arbitrary and despotick Power; and *Papists* intrusted with the Administration of Justice; who were also arm'd in Contempt of the Laws, and advanc'd to the greatest Military Trusts by Sea and Land. And to what End could all this be, but in order to the surer Establishment of *Poperie*, and the more effectually to enslave the Nation? The whole Government of *Ireland* was actually put into the Hands of *Papists*, and absolute Power assum'd in the Kingdom of *Scotland*; from which no one could avoid concluding what was farther to be expected in *England*,

England, where there began to be such Management in the impannelling of Juries, and such Verdicts procur'd, and Sentences pass'd, that no Man appear'd to be safe, either as to his Name, his Estate, or his Life. The Persons of some, as well as their Properties, were actually seiz'd; and every Man, who dared to declare a Design to govern himself by the Laws of Religion and of his Country, was expos'd to their Brutal Rage; and in danger by some *secret Cruelty*, or some more *open illegal Proceedings*, to be hurried out of their way.

THUS I have given a short and imperfect Account (for the whole would fill a voluminous History) of those grievous Evils under which we began to groan, and from which our Good and Gracious God sent us so seasonable a *Redemption*.

AND now I cannot content my self to proceed till I have taken Notice of that truly great and Heroical Man, whom God honour'd to be his Instrument in this great Affair, and who was born into the World as on this Day to act a Glorious Part in it, and to be the Benefactor of Men. A Brave and Undaunted Courage, and a Generous Pity towards the Distressed, qualified him to be the Terror of Tyrants, the Saviour of the Oppressed, and the Redeemer of Nations. He saw the Distress of languishing Britain, HE SAW, HE CAME, and HE SAV'D HER. The Protestant Religion and the Liberty of England was wrought in his Standard, and his Presence secur'd them. The baser Spirits of Tyranny fail'd as the Hero advanc'd, and the Furies of Persecution fled before him. And no wonder Success should attend him, when his Cause was

was so Glorious, and the *Methods* he pursu'd so Religious and Wise: for he declar'd to the *Assembly of the States-General*, when he was taking his Leave of them, that he could call God to Witness he did not “ undertake such an arduous “ Affair but for his Glory; that his only Aim “ was for the Honour of God, the Welfare of “ their Country, and the Christian Religion; “ and therefore he hop'd that God would bestow his Blessing on it. And pray'd that He “ would endue him with Wisdom, Foresight “ and Courage, and not withhold his Arm from “ him in time of need. And after other things concluded with telling them, “ That he desir'd “ they would always remember him in their “ Publick and Private Prayers, as in his own “ he should have the same Regard for them; with which the Tears ran down his Face. And to the Gentlemen who met him at *Exeter* on the 15th of *November* he also declar'd, “ That his “ Design was to render these Kingdoms happy, “ by rescuing all Protestants from *Papery*, and “ *Slavery*, and *Arbitrary Power*: by restoring “ them to their Rights and Properties establish'd “ by Law, by promoting of Peace and Trade, “ which is the Soul of Government, and the “ very Life and Blood of a Nation: and (says he) we rely more on the Goodness of God, “ and the Justice of our Cause, than on any “ human Force and Power whatsoever: yet “ since God is pleas'd we shall make use of human Means, and not expect Miracles for our “ Preservation and Happiness, let us not neglect making use of this gracious Opportunity, but with Prudence and Courage put in “ Execution our so honourable Purposes. —

And

And soon after adds, " Let the whole World
 " now judge if our Pretensions are not just,
 " generous, sincere, and above Price, since we
 " might have e'en a Bridge of Gold to return
 " back : but it is our Principle and Resolution,
 " rather to Die in a Good Cause, than Live in
 " a Bad one ; well knowing, that Vertue and
 " True Honour is its own Reward ; and the
 " Happiness of Mankind, our great and only
 " Design.

THIS was our *Moses*, fitted like him to be the Redeemer of the People of God : and successful as he, in bringing them out of *the House of Bondage* : and I wish I were not able to add, treated by ungrateful *Britons*, as *Moses* was by the murmuring *Israelites* afterwards: tho' one would think the Resentment of God upon that Occasion might have been sufficient to prevent the Repetition of such provoking Ingratitude: *Wherefore* (says He) *were you not afraid to speak against my Servant Moses?* But the Corruption of Nature in Men of unmortified Lusts will discover it self in the basest Ingratitude, and in Devilish Malice, as soon as in any thing.

AS though it were not enough, that while he was *Living* his *Authority* was struck at by many, and a hellish Attempt was made to murder his *Person* in a manner too shameful, too odious to repeat : but after his *Death* too a thousand base Reflections are made to stain his Glorious Character, and to blacken the *Redemption* he brought us : tho' to that we owe the happy Settlement of our *present Sovereign* in the Throne, the *unparallel'd Successes* with which her Reign has been crown'd, and all the Hopes we have that *Posterity* will be secur'd of their Civil and Re-

Religious Rights by a *Protestant Succession*: But tho' I would mention that as one of the greatest Vouchsafements and Blessings of God to our Lands, yet perhaps I have not so properly mention'd it here, while that very thing [*A Protestant Succession*] has incens'd his Enemies, and fir'd their Malice against him. It is too evident that that Charge against the *Children of Israel*, with respect to their Behaviour towards the Author and Instrument of their Deliverance, [*God and Gideon*] may with a little Variation be truly apply'd to great Numbers of *Englishmen*, they remember'd not the Lord their God, who deliver'd them out of the hand of their Enemies: neither shew'd they Kindness to the Memory of King WILLIAM, according to all the Goodness which he shew'd unto them.

HAVING paid this Debt to his Memory, I shall now proceed to remark a little on the Manner, in which God did send us this Redemption.

THE Season of the Year and many concurring Circumstances seem'd to forbid all Expectations of any timely Relief: The Wind and Weather prov'd very discouraging when his Highness first set out: but these, like the Sun in Joshua's Case, were soon reprimanded and commission'd to help.

THAT the Redemption was so soon compleated, and with the Effusion of so little Blood, was an admirable Instance of the Goodness and Care of God. When we consider in how corrupt and vicious a State the Nation was, we have reason to wonder, that there was not more of Divine Severity intermix'd with so great a Mercy. It was a Mercy worth the purchasing, though it had been at a far greater Expence of Blood and Trea-

Treasure, and we should have been obliged to Thankfulness for it. The smooth, uninterrupted, and easy Progress of a Matter of such Importance and Consequence, can never be sufficiently admir'd. The Enemies that before were so bold in trampling on the Laws, and tearing the Rights and Liberties of the Subject, were strangely dispirited, their Counsels confounded, their Armies scatter'd ; that the Work went on at such a Rate, that the Whole was completed, if we compute from the Arrival of the Prince to King *James's* going away, within the Space of Forty Three Days.

THE Perfections of God were so signally apparent throughout the whole of this *Redemption*, his Wisdom and Power, his Goodness and Sovereignty, as made it so evident that it was the *Lord's doing* ; that having shown you that such a *Redemption* was sent, I need not add any thing further to prove that it was *God who sent it*.

ENOUGH has been said to convince us that our highest Praises are due to Him upon this Account : and if we have any Sense how great the Mercy was, and how much we enjoy at the Present by reason of it, they should be ascending to Him. And as well in Gratitude to God, as in order to secure our future Happiness, we should be careful to *strengthen that which he has wrought* : and be fearful lest by our Sins we should forfeit so great an Advantage. We are apt to wonder (and well we may) that any should be in Love with Slavery and Chains, and seem vex'd and torrur'd within themselves, that they have not an Opportunity to return to Bondage : But have we not reason to wonder too, that Men are generally so little cautious
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how they affront and provoke the God who sent them such *Redemption*; and seem so little sensible how soon their Sins may effectually provoke Him to bring them under the Yoke again?

LET then the Commemoration of so signal a Mercy make us more humble under a Sense of our ungrateful Returns and Sins, more watchful against them, and more industrious to secure the Favour of God, that He may *strengthen that which He has wrought.*

BUT there is yet a much greater *Redemption* that God has sent unto his People, than either of these that have now been insisted on, viz. the *Glorious Redemption of the World by Jesus Christ*, to which our Meditations have been this Day directed in a most solemn Ordinance. All other Redemptions, how Great and Illustrious soever in themselves, must shrink into nothing, when they come in Comparison with This; whereby a Yoke unspeakably heavier than that of *Egypt* or *Rome* was broke from off our Necks. Those were *Temporal Redemptions*, to be celebrated by the Redeemed in their Generations, this an *Eternal One*, that will fill the Praises of Glorified Saints through endless Ages.

IT would appear in every respect with vastly greater Advantage: whether we should consider the *Evils* and *Enemies* we were redeemed from, the Great *REDEEMER* Himself, or the *Manner* in which the Redemption was accomplish'd.

HEREBY we are rescu'd out of the Hands of the Grand Oppressor and Tyrant, the Greedy Devourer of Souls: who would enslave our Minds, and bring us into the Bondage of Sin, that worst of Bondage; and so deprive us of the Glorious Liberty, and all the present and future

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Advantages of the Sons of God, those whom Christ makes free, and who are free indeed : till at length he would drag us into Chains of Blackness and Darkness, therein to be confin'd with himself for ever : But hereby we are saved from the *Reigning Power* of our Lusts, that Sin may not reign in our *Mortal Bodies* ; and from its *Condemning Guilt* : and are thereupon sav'd from the *Sting of Death*, and from the *Wrath to come*, from that terrible Wrath of God, which will burn without Intermiſſion and without End. And is not that a Glorious Redemption, by which we are freed from the Tyranny of Satan, from the Dominion and Condemnation of Sin, and from the *Wrath* that will ever be to come ?

AND here our Redeemer is no less a Person than the Eternal Son of the Eternal Father ; and in respect of Essence and Nature his Equal ; being the expreſs Image of his Person ; the Great Creator and Sovereign of all things : who in the Fulneſs of time took upon Him our Nature, veiling his Glory with Flesh, and being God-Man in one Person, became our Redeemer.

AND for the *Manner*, in which he wrought out this Redemption, when He was become *Incar-nate* for that Purpose, this is beyond Expression astonishing : For we are not redeemed with corruptible things, as Silver and Gold, but with the precious BLOOD of Christ as of a Lamb slain. He made Atonement to Justice, and purchas'd our Rescue out of the Hand of all our Enemies, by dying a Sacrifice for us ; and this when we could find Help no where else, and were in Rebellion against Him our Sovereign-Lord, for while we were yet Enemies Christ died for us.

NOW

The Redeemer of Sinners.

NOW we have heard that other Redeemers have been wont to meet with ungrateful Returns from those for whom they have exposed themselves : let us enquire whether this Blessed Redeemer meets with any better Treatment from us. He dy'd to save us from our Sins ; but if we indulge them, and continue in Sin, we ungratefully oppose his saving Design. He died that they which live should not henceforth live unto themselves, but unto Him who died for them ; and that He might be Lord, to the Glory of God the Father : but if we withdraw our Allegiance from Him, and refuse to subject our selves to his Government, we shall be chargeable with base Ingratitude, and such as will prove our certain Ruin : for all those his Enemies who will not have him to reign over them, must be brought forth, and slain before Him.

LET us then walk worthy of such a Redeemer, and as we have this Day beheld Him bringing Redemption, at his Table ; let this inspire us with a more ardent Desire, and with new Resolutions to Love, and Serve, and Glorify Him, and that God who sent us so great a Redemption.

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